

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 45.

NEW-HAVEN, APRIL 10, 1819.

Vol. III.

LONDON JEWS, SOCIETY.

EXTRACTS FROM THE TENTH REPORT.

In the Journal of Messrs. Way and Solomon, which we have heretofore published, are detailed many particulars referred to in the Report: we shall, therefore, confine our extracts to a few general heads.

HEBREW TESTAMENT.

Your Committee will now lay before you the proceedings of the past year, relative to the Hebrew Translation of the New Testament. This work was brought to a close, and the first entire edition of it published, in September last. The whole of this edition, as far as complete copies remained, was immediately disposed of: 456 copies were sold to the British and Foreign Bible Society: 100 were placed at the disposal of the Rev. Lewis Way, on his visit of enquiry to the Continent; three were sent to America, five to Malta, and three to Madras. Twelve were presented to the Edinburgh Bible Society, and forty to some of our Archbishops and Bishops and sundry individuals in this country connected with the Society. A thousand copies of the Epistles and Apocalypse were disposed of to the Committee of the British and Foreign Bible Society; thus making complete the same number of copies of the Four Gospels and Acts purchased by them last year. Five hundred copies of the General Epistles and the Apocalypse were likewise sold to the British and Foreign Bible Society, and nearly seven hundred and fifty copies of various portions of the New Testament were granted to Mr. Way, previous to his going abroad.

Your Committee humbly rejoice in the hope, that, from the circulation thus given to even so comparatively small a number of copies of the New Testament in Hebrew, incalculable benefits may arise to the scattered descendants of Israel. For who can calculate the effects which it may please God to render even a SINGLE

copy of his Sacred Word the instrument of producing; or estimate the amount of happiness and glory—happiness to the sinner, and glory to the Saviour—which ensues upon the conversion of a single soul, whether of Jew or Gentile, to God?

Whilst, however, we thus indulge in the anticipation of benefits resulting from what God has already enabled us to do, we cannot be insensible that little has yet been done, when compared with the exigencies of those on whose behalf we are labouring. Nearly 3500 copies of the Hebrew New Testament have issued from the Society's Press—but what are these among more than 4,000,000 Jews, on the lowest computation of their numbers in different parts of the world!—to say nothing of the probable opinion of some writers, that they exceed double that number. Influenced by this affecting consideration, your Committee, immediately on the completion of the first edition, resolved on commencing a second, on stereotype plates. They are happy to inform you, that this edition has already advanced as far as the Acts of the Apostles, and that it is expected to be finished in July or August.

Anxious, at the same time, to facilitate, by every means in their power, the dissemination of the Christian Scriptures among their Jewish Brethren, your Committee resolved to print an edition of Luther's German New Testament, in the Rabbinical, or German Hebrew character; for the benefit of such of the Jews inhabiting Germany, Poland, and the neighbouring countries, as do not understand the Biblical Hebrew. The necessary type has been procured from Holland, and the work will immediately proceed.

CONVERTS.

To other instances which have formerly been mentioned, as affording the

greatest encouragement to hope for the Divine blessing on the translation thus happily completed, your Committee have it in their power to add one which has fallen under their own immediate observation, since the last General Meeting. A Polish Jew, residing in this country, but not able to read the English language, was, under God, converted to the faith of Christ by reading the Gospels in the Hebrew tongue, which had been put into his hands by this Society. He made a public profession of his faith by baptism, at the Episcopal Jews' Chapel, on Sunday the 10th of August last. His conduct since that time has been such as to afford the best hope of his sincerity.

A young Jew and an aged Jewess have also been baptized. A young Jew, of promising character, is studying at the University of St. Andrews. Seven or eight Jews usually attend the Lord's Table, at the Episcopal Chapel, of all of whom there is reason to think well. One aged communicant, of 95, has departed in the faith; as has Henry Abrahams, a youth of nineteen years of age, who had been employed in the Printing-Office for the last five years.

A short time after the last General Meeting, a letter, dated Marburgh, July 28, 1817, was received by your Committee from the learned and pious Van Ess (so distinguished as an advocate of the Bible Society in Germany,) earnestly soliciting the patronage of this Institution in behalf of Two young men of talent of the Jewish nation, who had communicated to him their secret but decided conviction of the truth of Christianity, and their desire of further instruction in the Christian Faith. One of these, in a letter to Professor Van Ess, having mentioned the erroneous notions inculcated by the Talmud, thus proceeds: "Oh! how different is the character of the religion of Christ, which represents God, as he is indeed, as a God of love, compassion, and mercy: 1 John iv. 16. *God is love; and he that dwelleth in love, dwelleth in God, and God in him.*

John xiii. 36. Rom. xiii. 10. What lights for my understanding—what comforts for my heart! This it is, indeed, to have the image of God impressed upon our souls: this it is to be partakers of a divine nature; 2 Pet. i. 4: this it is to be perfect even as our Father which is in heaven is perfect. The religion of Christ, and that alone, teaches the true worship of God: it shows that it consists not in any outward forms; but that those who will worship God, must do it in spirit and in truth.

The substance of Mr. Van Ess' request in behalf of these two young men was, that this Society would grant them such pecuniary assistance as would enable them openly to prosecute their study of Christianity; as a public declaration of their sentiments would inevitably involve them in an entire want of the means of subsistence. As soon as circumstances was known to one of the most active members and supporters of the Institution, he undertook, in conjunction with some other kind friends, to supply Professor Van Ess with the sum immediately necessary to carry his wishes into effect. And, at the Anniversary meeting of the Leeds Auxiliary Society, held in October last, the statement of the case excited so lively an interest, that £55 were contributed towards defraying the expenses incident to the education of the two young men: and your Committee are happy to inform you, that they are now studying at a Protestant university in Germany, under the direction of their pious friend and advocate, Mr. Van Ess.

CONCLUSION.

On the communications from abroad, of which some particulars have been read to you, your committee beg leave to make one or two observations, which shall conclude their Report.

1. They combine in furnishing attestation to this most important fact—that a spirit of religious inquiry is spreading itself among the Jews in various and widely-distant parts of the globe, in Holland, in Germany, in

Prussia, in Tartary, in India. In several instances, this spirit has openly manifested itself; and there is strong reason to believe, that, in a still greater number of instances, it is secretly at work, silently diffusing its influence, till the period shall arrive, when Divine Providence shall open a way for its general disclosure.

2. It appears, likewise, that among considerable bodies of the Jewish nation, especially in the northern provinces of Continental Europe, even where little of the spirit of Christian Truth has yet begun to operate, circumstances have recently occurred, which indicate a general diminution of prejudice, and a gradual removal of those barriers which have hitherto precluded the friendly approach of Christianity.

3. The most satisfactory evidence is afforded, that Christians are everywhere beginning to take a more lively interest in the spiritual state of the Jews. Men of piety in opposite hemispheres, without any communication with each other or with this Society (of the existence of the vast importance of such an Institution,) have been excited, at one and the same time, to compassion and exertion in behalf of the scattered descendants of Abraham. Your Committee would ask—Whence originates these simultaneous independent movements, but with Him from whom “all good counsels and all just works do proceed,” and who, in the plenitude of His wisdom and vastness of His condescension, sees fit to employ human agents in accomplishing the purposes of his goodness? And, arduous as is the work of Jewish conversion, though the discouragements are manifold, though the obstacles to it are insuperable to human power or sagacity, your Committee cannot doubt that God will provide means to effect it, since He has graciously called forth the united prayers of His people for its accomplishment.

From the prayers of good men in behalf of this Institution, your Committee derive their greatest encourage-

ment to go forward with the work assigned them. “God bless the Society and its glorious work!” is the devout supplication of men of prayer in Saxony. The prayer is echoed from America—responsive petitions rise from India. Your Committee humbly say, Amen! to these prayers; and call upon you to unite in fervent intercessions for the Society, that *the Spirit of the Lord may rest upon it, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord*; that so it may be His honoured instrument, in *preparing the way of the Lord, and making straight in the desert a high way for our God.*

AMERICAN MISSION IN CEYLON.

From the Recorder.

Extracts from a letter written by Mrs. Richards, wife of one of the Missionaries at Ceylon, to a friend in Plainfield, dated Batticotta, June 18, 1818.

— I do most deeply feel the absence of those relatives and friends, in whose society I was once so happy, especially since my separation from him who I trusted would be my constant companion till death should part; but I hope I am not insensible to the many, many blessings which I enjoy. The Lord be praised for them all.

You can hardly imagine how much pleasure it gives me to hear you manifest so strong a desire to be on “missionary ground—but” you say, “I must wait five long years;” and you add, “these I know will soon be past.” Yes, *they will soon be past*; but how many precious souls they may sweep into eternal misery, which, for ought we know, might have been saved through your instrumentality, were you labouring among them, is known only to Infinite Wisdom. I do not pretend that I am capable of advising you; but when I cast my eyes around and see such multitudes of bigotted heathens, that might easily be made to hear the Gospel—when I see hundreds of children and youth passing their precious time in idleness and hea-

thenish ceremonies, while they ought to be at school, and while we have money on hand for the support of schools, but cannot improve it for want of superintendents, my feelings and indeed my conviction of duty leaves me to say, *Come now just as you are.* I am not insensible of the benefit you may derive from attention to science and literature. An acquaintance with these is valuable; far more valuable than is often supposed: but were your dearest relatives and friends prostrating themselves before dumb idols, and paying their homage to stocks and stones, could you feel willing to spend, even a day in the pursuit of any study which was not absolutely necessary to prepare you to declare a crucified Saviour in their ears?—I did not mean to have said so much on this subject; because I am not qualified to advise you, but my heart is full.

Before this reaches you, you will probably have heard how the Lord has diminished our little number—now instead of four Missionaries, we have but two, and what are these among such a great multitude of bigoted heathen, as reside at Jaffna alone? Are there none in your circle who are willing to come over into Macedonia and help us? We flatter ourselves that as soon as our destitute state is known in America, some at least will be ready to say, “Lord here am I, send me.” Satan begins already to boast himself against us—his servants are busy on every side—Temples to the gods of the heathens are reared in every direction.—There are three new ones now nearly completed in sight of our house, and the old ones are repaired. One half of our number is already taken away, and our adversaries are congratulating themselves and one another, on the prospect of our final overthrow.—O, will pious young men of America stand afar off till they hear the sad intelligence that the American Mission at Jaffna is extinct? That when those who established it were removed by sickness or death no others were ready to step in and fill their places? We did not until lately anticipate an event so

gloomy. When Mr. Richards and brother Warren left us, we were fondly expecting that either brother Graves or Nichols, would come to our assistance; and when we learned that the brethren at Bombay, thought it expedient that both should remain there, we had reason to hope that others from America would very soon be on their way to us. But now we are informed by Dr. Worcester, that no more Missionaries are to be sent out at present. They have none ready but Mr. Parsons, and he must be employed at home a while longer. This was sad intelligence to us. We have but little hope of assistance from those two, now on the water, especially from brother Warren, and should either of the two now on the spot, be taken from this world by sickness or death, what would become of this infant Mission. O! did we not feel a confidence that the “*Lord will provide,*” our hearts would sicken and faint under our prospects. I would not insinuate that we have nothing to encourage us—we have much. Had you been present with us to day, and witnessed 136 heathen boys with their teachers, present at our public worship, besides a considerable number of men and a few women, I believe you would have thought that we have sufficient encouragement to induce us to labor with all our might. This is not the whole number of boys under our instruction, but as many as we usually have here at one time.

I think you would like to know in what manner we instruct them, particularly on the Sabbath. They come here at 8 o'clock in the morning, and attend our family worship; then they place themselves in rows in our verandah, (or piazza) which extends the whole length of the house, and sister Meigs and myself hear them read a chapter in the Tamil Testament: hear them repeat their catechism, commandments, Lord's prayer, and texts of Scripture which they have committed to memory; question them about their catechism, to ascertain how far they understand what they learn, and generally make a few observations to them.

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We then call them into our large dining room, where mats are spread for them to sit on, and we attend our public worship. In sermon and prayer, brother Meigs speaks in English, and our interpreter interprets it for the people, but we sing in Tamul. At 4 o'clock P. M. we have public worship at the distance of half a mile from our house, and many of our boys attend.

You inquire first, whether the men allow us to instruct their wives? In general they do allow us, if we go to their huts. Sometimes a few come to see us, but not frequently. There are a few who when we go to see them, are always either *sick or busy*. I have not yet been able to get a sight at the wife of the principal man in this parish, though they live near, and I go to their house frequently. And when I go there I always inquire for her, but some excuse is always at hand for her not appearing. The husband and sons treat me with the greatest attention, but the wife "has no custom to appear abroad" (or to be seen by strangers). Women of the common class are seen abroad at any time, but it is with the greatest difficulty I persuade now and then, one of them to attend either our family or public worship. I visit frequently, and sister Miegs when she can; but having two little ones, and not being very healthy, she cannot leave home very often. But we labor under a great disadvantage about talking with the women, for they are not in the habit of talking with men so much above them as our interpreter is; and we cannot converse with them to any advantage without him. They are generally embarrassed, and seek an opportunity to hide themselves. I venture to hope, that before many years we shall be able to converse with them without this embarrassment. They appear much pleased when we can speak to them ourselves, but the formality of talking through an interpreter, quite frightens them. Many of them send for me when they are sick, especially if their case is thought dangerous; and even men have requested me to visit

them in sickness. I never refuse such an invitation, though I can seldom do any thing more than talk to them about their souls' concerns. I deal out considerable medicine at our house for slight complaints. The sick apply to me rather than to brother or sister Meigs, because that being the wife of a physician, and having during my husband's ill health, usually prepared and given them such things as he prescribed, they have received the impression that I am the best capable of administering to their distresses.

2d. You "wish to know more about the Bramins." They are an ignorant set of people; ignorant beyond what you are prepared to believe, after hearing so much of "*the learned Bramins of India*." They are *learned*, in comparison with the common people here, but I doubt whether many of them in Ceylon, possess so much general knowledge as a common school boy in America, of 16 or 18 years of age. Some of them can calculate an eclipse so well, as to tell the people that on such a day, a large snake will cover or hide a part of the sun or moon, and if they come to the temple and offer gifts, the Bramins will pray that the sun or moon may not be destroyed. It is but few, however, who can calculate an eclipse. They can read and understand the poetical Tamul, in which their sacred books are written; but to the common people this is an unknown tongue. They are also some of them acquainted with sanscrit. They can repeat many fabulous stories of the wars and vices of the gods; but of history, geography, &c. they are extremely ignorant. Neither do they know the grammatical construction of their own language. They are better skilled in evasion than logic; but in the former, those whom I have heard converse are by no means expert. In general they are very frivolous.

You enquire 3d, Whether our servants make any good improvement of our instruction? We have no evidence that any of them are converted to God. We have now but one who has resided with us any length of time, and he is

nominally a heathen yet. He seems to be convinced of the folly of heathenism, but says he cannot profess himself a Christian on account of his mother; who, he says, would die of grief if he should forsake the religion of his forefathers. He neither goes to the temples, nor practices any heathen ceremonies, and manifests as much regard to the Christian religion, as we usually observe among worldly people in America, and indeed, I think more. The others appear attentive to our instruction.

4th. Respecting our living. We have now a good garden in which we raise plantains, (an excellent and rich fruit) sweet potatoes, greens, salad, carrots, beans, cucumbers, water-melons, the names of which you would not understand. We make use of considerable milk, for which we pay one fanam (a little less than four cents) per quart. Rice is also one fanam per quart. We eat considerable of this in a variety of forms. We make little use of bread, for we cannot make it ourselves. What we buy, we get at Jaffnapatam, and pay for it about the same price as is required by bakers in America.

5th. You "want a geography of the island." I cannot give you this; but had I time I would say a little about the curious animals, birds, &c. I will describe one, viz. a kind of *Bat*. This creature has the usual form of the bat, excepting the head, which is exactly like that of a dog. It is of such a size that the ends of the wings when spread, are more than four feet apart. It lives upon fruit and vegetables. We have many jackalls and monkeys; the former destroy lambs, and the latter ganders. Parrots and turtle-doves, are as common here, as swallows in America. Should you come here, you would be almost frightened at the number and tameness of the crows. They will sometimes come in and take food from the table, when no person is nigh. Government does not allow them to be killed. Snakes are not numerous, and venomous snakes are few. Brother Meigs has killed two at

Batticotta, the bite of which is considered certain death. We have killed a number of scorpions in our house, but the number of venomous reptiles is less than we expected. A word about the mode of travelling. We can travel but a very short distance from any of our towns but in a palankeen, on account of the badness of the roads; and it requires 12 coolies (bearers) for each person, if he is on a journey of much length, besides other coolies for his baggage. There are no inns, but government has erected rest-houses on the roads, which are uncomfortable buildings, without furniture. They are taken care of by the natives; and when a gentleman travels, he must have with him two servants, one to keep the coolies orderly, and to cook his food; the other to run on two or three hours before him, to give notice at the houses that he is coming, and to speak for any articles he may want, else when he arrives, it is likely he cannot find a room for his reception, and must wait abroad until one can be cleared, for they are generally used for cattle. He must carry his tea-kettle with him, and every article of furniture for his table. He must also carry his food, excepting eggs, fowls, and milk, which he can usually procure at the rest-houses, if he speaks for them before hand. He must use the top of his palankeen for a table, at which he must stand. If he would sit or lie down, it must be in his palankeen. But when gentlemen or ladies of fortune travel, they carry furniture for their room as well as for their table. The natives sit and sleep on the ground, and have their food either in a cocoa-nut shell, or on a plantain leaf, and hold it on their knees.

June 23d.—When returning from my school this afternoon, I passed many flocks of sheep, and it struck me that you would like to know that the sheep here are covered with *hair* instead of wool. They are generally red, but sometimes black or spotted. The cattle are extraordinary small, excepting the domesticated buffaloes, which are large, strong, and ill-shap-

en. The jungle (or woods) are inhabited by elephants, buffaloes, and hogs, and a few tygers, which render it necessary for travellers to be armed, though they are seldom assaulted; and in the night the servants must carry chules (dry cocoa-leaf leaves on fire) to frighten them away. People travel much in the night on account of the heat of the sun. If you come to India, be very careful about exposing yourself to the sun. Mr. Richards attributes his weakness of eyes, and also the foundation of all his other complaints to his exposure in this way. He thought he could do as he did in America. The power of the sun is very great, and manual labour exposes foreigners to diseases peculiar to this climate. S. B. RICHARDS.

RELIGIOUS PERSECUTION IN GENEVA.

To the Editor of the Evangelical Magazine.

Dear Sir—One of your respectable correspondents on the affairs of Geneva having in the last number of your Magazine referred to information received from me on the conduct of M. Malan, I feel it necessary to offer some explanation, and communicate the substance of the latest intelligence I have received from that city.

It is true that M. Malan, after his first suspension, consented to sign the now celebrated regulation, but his consent was founded on an explanation of the intention of the company in demanding his signature. On receiving this explanation, M. Malan declared that he had given to the regulation a more exclusive construction, and that he could now conscientiously comply with the requisition: he was accordingly re-instated.

That M. Malan did not design by this adhesion to compromise his own liberty, or to surrender what he conceived to be the essential doctrine of Christianity is evident from his second suspension, which was summarily effected; because he delivered two discourses containing opinions contrary to those held by the majority of the Company of Pastors.

Though prohibited the exercise of his ministry, M. Malan was permitted to retain for sometime the office of regent in the college, but of this office he is also now deprived.

As regent of the college it was his duty to explain a certain catechism prescribed by the company, and his explanations not being more satisfactory to the majority of those gentlemen than his discourses, he was ordered to *explain the catechism in the spirit of the catechism*. After this perspicuous act of legislation they remained as dissatisfied as ever, and they cited the regent before them to answer for his delinquency; but instead of apology, promise, or recantation, they received from the culprit a bold and distinct avowal of his religious creed. The venerable company then commanded him to abstain from expressing either directly or indirectly any doctrine of his faith in his class, under pain of 'cessation,' and he remonstrated with his ministerial brethren and assured them that he sincerely and faithfully taught according to the Gospel. He was at length finally brought before the government as rebellious, and ordered to submit. M. Malan maintained on this occasion his firmness and decision; reminded the sovereign that there existed a higher authority than that to which his submission was required, and declared his determination to obey God rather than man. Upon this declaration he was formally dismissed, (*renvoyé hon-teusement du college*), and deprived, as this tribunal well knew, of his only means of subsisting himself, his wife, and his three children, and this too when all Geneva could bear testimony, to his extraordinary talent of communicating instruction.

I am happy to inform you, that unsubdued and undirected, M. Malan has opened a place of worship in his garden, without the walls of the city, that many persons attend his ministry, and that besides preaching three times in a week he has resumed the superintendence of his Sunday school. As M. Malan has not joined the new soci-

ety formed in the city, and as he has several firm friends among the members of the company, it is evident, as in most cases of persecution, that his persecutors will not derive much advantage from their cruelty and intolerance.

There is reason to expect that M. Gaussin of Sattigny, one of the company who has publicly and ably supported M. Malan, will be called to occupy a station of the utmost importance to the reformed churches of France. I remain, dear Sir, Yours, &c.

MARK WILKS.

Peckham, Dec. 16, 1818.

Extract of a letter from a lady at Geneva, to her friend in England. November 4, 1818.

This is a situation endeared to me by the kindness of dear Christian friends, the persecuted and oppressed state of the Lord's chosen ones, and by the uncommon beauty of the country. I was much interested for Geneva before I saw it, by accounts I received from a friend in the north of France, but I had no expectation equal to what I find it. If I were to describe to you the situation of the pious few who compose the Dissenters here, you would smile at the primitive state of things. Their separation took place about two years since, in consequence of the conduct of the pastors, who refused ordination to two or three young men in consequence of their real piety; upon which they took a room and assembled for public worship. In this they persisted, in spite of stones and noises made at their doors and windows, and their personal safety being endangered in going to and returning from the place. This rioting so increased within the last few months, that they found it necessary to remove to a tip-top story in a high house (for indeed all the houses in Geneva are immensely high). We have to go up four pair of stone stairs to two rooms, one leading into the other; the one has a bed in it down, the other a bed shut up. In this place there is service

every evening, conducted by one or other of these unordained young men; and really it is the most simple interesting service I have witnessed for some time. They administer the sacrament every Sunday afternoon, as they think it the apostolic plan, and their spirit is so free from party or strife, that it seems like the early times of the church. With respect to the church in which Calvin preached, and afterwards Beze and the holy men who succeeded him,) it is awful to behold. The Socinian Bible has superseded Calvin's translation. Oslewald's translation (lately reprinted) is very imperfect. A gentleman is now printing, at his own expence, Martin's edition for distribution here, which I hope will do much good. It has pleased God to awaken from among the ministers here a man of fine talents; last year they interdicted him all the pulpits in the canton, and now they have deprived him of his place as regent of the college which Calvin founded, and which was the only remaining support of a wife and four children. The town rings with fine stories of him.—Some say that he professes to have been converted by a voice from heaven; and that when his wife speaks to him, he replies, Do not interrupt me, for I am having a conversation with Jesus Christ. One story much amuses me; they say he professes to raise the dead, and that a friend came to him and asked him, if it were true that he had brought a man to life? he replied, 'No, it was only a child.'

I often think that if the Christians in England were but to witness the utter destitution of such a man as this, they would rise up with the same zeal as they did for the persecuted Protestants in France.

DEMERARA.

Mr. Elliott, in a letter dated Oct. 14, 1818, says, he has again visited (what is called) the Arabian coast, where he hopes some of the Negroes have received the truth in the love thereof, and that many are crying, 'What shall we do to be saved?'

On the west coast he speaks of considerable success. 'There is scarcely a Sabbath but eight or ten, and sometimes more, offer themselves as candidates for Baptism;' he mentions two estates on which until lately, the Negroes showed a perfect indifference to religion; now they earnestly desire to be taught the way of salvation. Mr. E. is very anxious for the erection of a chapel: ground has been procured, and subscriptions commenced; the poor negroes say they will do all they can towards it.

Since Mr. Elliot has preached at the west coast, more than a thousand negroes have been baptized, most of whom were strongly recommended for their good behaviour, and many have walked worthy of their profession, one, two, three or four years. Mr. E. thinks of forming a church here, and expects that not fewer than four hundred will offer themselves as members.

REVIVALS OF RELIGION.

The influences of the Holy Spirit, which have been so remarkably poured out of late in the county of Hampshire, appear to be still extending in that highly favoured region. By letters, we learn that the gracious work has commenced in Springfield, and many are anxiously inquiring what they shall do to be saved. In Dudley, about one hundred have been hopefully renewed since Dec. last. In Mashfield, a revival has recently commenced. In Williamstown, in Berkshire county, about 40 have been called out of nature's darkness within a few weeks past. In Northampton, between 70 and 80 were admitted to the Church on the last Sabbath. The Panoplist for March gives the following Summary.

A letter from New-London, N. H. dated Jan. 26th, states, that "a glorious work of God prevails in New-London; it is increasing, and is wonderful. Sixty-nine persons have been baptized since October last."

A considerable revival commenced in Bridgewater, Oneida Co. N. Y. about six months ago. At the last intelligence from that place, the attention was very general and increasing. The subjects of it were principally young people.

Increasing attention to religion has also again appeared in Litchfield, Con.

and favorable indications are seen in several neighbouring towns.

A work of divine grace has appeared at Sandgate and Arlington, Ver. It is said, that 30 persons have publicly professed their faith at the latter place; and at the former that the work was very powerful.

Since the number for January was published, in which the revival at Belchertown was noticed, we have received more circumstantial accounts of that surprising exhibition of divine mercy. Forty persons were admitted to the church on the first Sabbath in December, and one hundred on the first Sabbath in February. A very large proportion of the hopeful converts are heads of families. From the latest accounts, it appears that "the seriousness, though apparently at a stand among adults, has greatly increased among the youth and children." That it has visited the schools, in which many have been powerfully affected, and some, as is hoped, have been made savingly acquainted both with their danger, and the refuge provided for the truly penitent. In a letter from the pastor of the church, the Rev. Mr. Porter, it is stated, that the whole number of those, who were the hopeful subjects of renovating influences of the Holy Spirit, was reckoned at two hundred and fifty. This was on the 20th ult. From intelligence still more recent, it appears, that the anxious inquiry still continues.

It is not to be supposed the attention is confined to this single town, because we have not published accounts from any others. We have indeed received verbal information from many places in the neighbourhood of the above-mentioned; whence we learn, that the towns of Enfield, Ware, Granby, Amherst, South-Hadley, and Northampton, in Hampshire county; Monson, Palmer, Brimfield and South Brimfield, in the county of Hampden; Western, Brookfield in is several parishes, North Brookfield, New Braintree, and Hardwick, in the county of Worcester; have all received effusions of the divine Spirit, and the attention

of sinners has been loudly called to the concerns of their souls. In several of these towns, the effects have been not less astonishing, nor the number of convictions less, than in Belcher-town, compared with the population.

Newark, N. J. which has formerly shared distinguished testimonies of God's special favour, in renovating the hearts of sinners, is once more enjoying the visitations of divine mercy. We learn, from an authentic source, that in one of the religious societies of that town, between fifty and sixty are making the "grand inquiry," and that a few have obtained hopes. The same correspondent says, that "a revival of considerable power and extent is taking place in the congregation at Westfield, N. J."

It is a consoling reflection, that amidst all erroneous doctrines which spread over the world, and the dreadful impieties which are the genuine offspring of heresy, the defence of the Christian church, and the preservation of any truth in this apostate world, are altogether in the hand of God. Infidelity has a thousand forms. Her modes of captivating the hearts and ruining the souls of men are without number. If unsuccessful in open warfare, the apostles of error can assume the dress, and imitate the language of friends. They can ascend the pulpit, garble and distort the words of the Bible, and from the very words, nay, from the threatenings of the divine law, can preach peace to the impenitent, and in the manner of their great Antitype and progenitor, can easily persuade stupid sinners, that "*they shall not surely die.*" But when the Lord arises to have mercy on Zion, and the Holy Spirit arouses the attention of those who were formerly dead in trespasses and sins, the delusion vanishes. Men thus awakened see that the treacherous whispers of peace, once heard with delight, and believed with confidence, are only the artifices of Satan and his emissaries. They awake; they examine; and by the grace of God, repent and live.

PEACHAM, VT.

In our 2d Vol. page 382, we noticed the commencement of a Revival of Religion in Peacham, Vermont, in 1817. The particulars of this distinguished work of grace have been lately communicated by the Rev. Leonard Worcester, to the Boston Recorder, from which we extract the following.

It is the voice of inspiration, to which every pious soul responds, with joy and praise, "The works of the Lord are great, sought out of all them that have pleasure therein." The wonders of divine wisdom, power, and goodness, displayed in the works of creation and common providence, should fill every rational creature with delight, and induce him to resolve, with "the sweet psalmist of Israel," "I will sing unto the Lord as long as I live; I will praise my God, while I have my being. My meditation of him shall be sweet; I will be glad in the Lord." Yet, the wonderful work of human redemption and salvation by Jesus Christ, "exceeds in glory." This most marvellous of all the works of Jehovah, involves mysteries of divine wisdom, and love, and grace, into which "angels desire to look," and which saints in Heaven, and saints on Earth, contemplate with inexpressible delight. Wherever God is pleased "to build up Zion," remarkably pouring out his Holy Spirit, reviving his work, and turning sinners "from darkness to light, and from the power of Satan unto God," there "he appears in his glory:" the hearts of the righteous are made glad, and all among them, who see or hear, rejoice in his salvation. Such a work of grace He has been pleased to accomplish among this people; and it would be ungrateful to let it pass, without attempting to record it, for the comfort of His friends, and to the glory of His name.

Immediately preceding the late glorious revival, two years had elapsed, in which no one had come forward to join himself unto the Lord, and to his people here. Thus "the ways of Zion mourned." In other respects too, the state of the church was truly deplorable. Though, it is believed, some did "sigh and cry for all the abomin-

tions done in the midst" of us, and were importunate at the throne of grace, that the Lord would appear for the salvation of this people; yet it was very apparent, that "the love of many" had waxed cold. Professors greatly neglected the duty of "speaking often one to another," in the things of God. Meetings for social prayer, and for religious conference, on week days, were attended but by few. An unhappy difficulty had long subsisted, which divided the opinions and the feelings of the members, and seemed to threaten a lasting disunion in the church. In the society, though there was, as there ever had been, a prevailing disposition to attend on the preaching of the word; yet, almost all appeared to belong to that class of hearers, to whom the preacher is "as a very lovely song of one who hath a pleasant voice, and can play well on an instrument." The youth were immersed in worldly pleasures. They followed after vanity, and had become vain. Those more advanced in years, set their affections "on things on the earth," and looked "their own way, every one for his gain from his quarter." In short, wickedness abounded. The Lord seemed to have "covered the face of the daughter of Zion with a cloud in his anger." A deep gloom rested upon the prospect before us. Though, even in the midst of all this darkness, there were some things which seemed to indicate, that, if the church would arise, and "take up the stumbling blocks out of the way of the people," the Lord might yet come and shower us down a blessing. Such was the state of things among this people, when the Lord was pleased to appear in mercy, and to cause that light should rise out of this obscurity.

In the latter part of January, 1817, the mind of one of the members became so deeply affected with his own backslidden state, and that of the church in general, that he felt it to be his duty to rise in the assembly on the Sabbath, to confess his own wrongs, and to call the attention of the church to their affecting and alarming situa-

tion. The immediate result was, the appointment of a special meeting of the church for prayer, and for the purpose of attempting to devise some means for removing existing difficulties, and restoring harmony among the members. At that meeting, it was proposed that the church should all unite in a solemn and mutual public confession, and in seeking forgiveness of God, of each other, and of all the people before whom so much had been done dishonour the cause of Christ, and then solemnly renew their covenant. The measure was readily assented to, provided such a confession could be prepared, as might give mutual satisfaction; though some of the members seemed to indulge almost no hope that any such thing could be done, or that any good would result from the measure proposed. Another meeting was appointed on the following week; and in the interim, a form of confession and covenant, were prepared. At the time appointed, the church, very generally, came together; though several of the members appeared to be still without faith, and nearly without hope, that the desired object would be attained. Others too, indulged, intermingled with some faith and hope, many "unbelieving fears." But the Lord had blessings in store for us, and would not suffer all our provocations, and all our unbelief, so to hinder, as that the way should not be prepared, that they might be bestowed. The confession, which had been drawn up, was evidently heard with great interest and tenderness; and there seemed reason to believe, with some "searchings of heart." The hearts of the members, generally, appeared to be turned to each other; and they seemed ready mutually to confess, and to forgive. The proposed confession was unanimously assented to; as was also the renewal of covenant, with a single exception. The succeeding Lord's day, a day long to be remembered, the proposed confession was publicly made, and the covenant renewed, with much apparent tenderness and solemnity; and then the holy ordinance of

the supper was celebrated. It was a peculiarly interesting and affecting season; there is reason to believe the Lord was graciously present; and some abiding impression was made on individuals at least, of the numerous assembly, who came together to witness the solemn scene.

From that time, there was much greater union in the church, than had subsisted for a long season; and "the spirit of grace and supplication" appeared to rest on many of the members. An increasing solemnity also soon became visible in the congregation; and meetings for prayer, and for religious conference, were better attended. Nor was it long before we began to hear of one, and another, whose attention was called to the concerns of the soul; and, of here and there an individual, who indulged a hope of having "passed from death unto life." The decease of a beloved daughter of the pastor, who was endeared to many of the young people, and who had manifested much of the Christian temper, through a long and distressing illness, together with discourses delivered on the affecting occasion, by the blessing of God, left impressions on the minds of some, which were never to be wholly effaced. Still the good work progressed very gradually; and while some reason was perceived, for rejoicing in hope of a general revival we could not but "rejoice with trembling."

There was no addition of new members to the church, until the first Sabbath in August, when 14 were received. Several of these had long entertained some hope, that they were savingly united to Christ; but they had neglected to come forward and own their Saviour, and so had been standing in the way of others. As the number was larger than had ever been admitted here, at any one time, both the meeting for their examination, and the meeting on the Sabbath, were attended with unusual interest; and from that time the work increased more rapidly. It progressed, however, with most solemn stillness. Nothing

was perceived, either of "the wind," or "the earthquake," or "the fire." Only the "still small voice," was heard. Yet, nothing could be more evident, than that the Lord was there. Many, very deeply impressed, and trembling in fearful apprehension of that awful doom, to which they saw themselves to be justly liable, were anxiously inquiring what they should do to be saved; while others, brought "out of darkness into marvellous light," were rejoicing in the salvation which the Lord had wrought for them.

In September, the work became more general, and continued greatly to increase for several weeks. Scarcely a day passed without bringing tidings of new instances of awakening, and of hopeful conversion. In that month, four persons who could not be present at the following communion season, on the first Sabbath in Oct. were admitted to the church; and on that day, 44 were added. This most solemn scene was evidently blessed to the awakening of others, who, hitherto, had been little affected with what the Lord had done before their eyes. The work had now extended, in a greater or less degree, into almost every part of the town. Religious meetings were multiplied, and old and young flocked together, to hear something concerning the way of salvation. From about the middle of Oct. until the February following, I know not that a single evening passed, without some religious meeting in one part of the town or another; and not uncommonly there were two, or three, or four; and on Sabbath evening six, or seven, or eight, each well attended by people in the neighborhood. Even little boys, from 15 years old, down to 10, or under, held their meetings for prayer, and other religious exercises. In all companies almost, the things of the kingdom of God commanded attention. In the store of the merchant, and in the shop of the mechanic, conversation readily turned upon religious subjects. Men, women, and children, and persons of every various character, common to mankind in an unrenewed state, were anxious to "flee from the

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wrath to come," and sought an hiding place from the impending storm. To formalists, and moralists, who were "alive without the law once, the commandment came, sin revived, and they died;" and, renouncing all dependence on their own righteousness, they fled to the blood of Jesus, for pardon and salvation. The profane and impious blasphemer, trembling and astonished, in view of his own accumulated guilt, and of his Maker's forbearance, and long-suffering, and grace, was brought to cast down the weapons of his rebellion, and to exchange his oaths and curses, for the language of prayer and praise. The intemperate person, forsaking his cup, and wondering that there should be any way of salvation for one who had so debased himself by sin, fled "for refuge to the hope set before him," and learned to "draw water from the wells of salvation." The worldling, convinced that "riches profit not in the day of wrath," and that, "if any man love the world, the love of the Father is not in him," was included to let go his hold of the world, and to choose "that good part, which shall not be taken away." The young, amazed at the eagerness with which they had pursued the vanities of the world, and wondering how they could ever think they found enjoyment in them, forsook the house of mirth, to "take up the cross, and follow" Christ, and bore their testimony to the truth of what they once thought a chimera, that "the ways of wisdom are ways of pleasantness, and all her paths are peace." Even little children, sensible that they were sinners, and needed an interest in the love of that blessed Saviour, who said, "Suffer little children to come unto me, and forbid them not," leaving their childish sports, took delight in reading their Bibles, in listening to religious instruction, and in the retired duties of the closet, and shouted "hosannas to the Son of David." Yes, and some aged sinners, too, having grown old in the rejection of the offers of the gospel, mourning over a mispent life, and "clothed with humility," hopefully

bowed, at last, at the feet of Jesus, and, with adoring gratitude, accepted that salvation, which they had so long, so obstinately, and so ungratefully refused.

The week preceding the first Sabbath in Dec. was, with us, a memorable day. Three days of that week were devoted, by the church, and a numerous listening assembly, to hear the relations of candidates for admission; and on the Sabbath, 69 persons together, publicly confessed their Saviour, and entered into solemn covenant with God, and with his people; 35 of whom were young men, and boys, from 24 down to 11 years of age. On such an occasion, who could forbear to exclaim with grateful admiration, "This is the Lord's doing; it is marvellous in our eyes." Though the work still continued, new subjects of it now became less numerous. Yet, from that time, to the first Sabbath in Aug. following, 74 were added; so that the whole number received, within one year, from Aug. 3, 1817, to Aug. 2, 1818, inclusive, was 205. Some have been received at every season of communion since; and the whole number is now 225.

(To be concluded.)

BENEVOLENT DONATION.

From the Panoplist.

A good woman, whose donation, for the education of a Heathen child, has come to hand, enclosed her remittance in a letter, from which we make the following extracts:

"Were not our circumstances narrow indeed, I should send to pluck three precious immortals out of poverty, ignorance, wretchedness and idolatry, and place them under the glorious light of the Gospel. I should then feel, as if the short existence on earth of my three little babes, whom we have been called to part with, had not been in vain. But, in consequence of losing a great proportion of our small, hard-earned property, I can only be thankful that we owe no man any thing but love and good works, and that God has put me in a way to educate one, I hope for his kingdom.

This sum is saved from superfluities in dress, and luxuries to please the taste.

"I have long waited with the most earnest desire, for some able pen to write on the subject of self-denial, and unnecessary expenditures. I have looked in the Panoplist, and other religious publications, almost in vain.— Few persons have I found, who are willing to deny themselves for Him, who, though rich in all things, "for our sakes became poor, that we through His poverty might be made rich." I now feel it my duty to request you, Sir, to correct my broken, imperfect expressions, and publicly to recommend to all fond mothers, who have been called in God's righteous providence, to commit their dear children to the silent grave, to name and educate one Heathen child, or more, in memory of those whom they have lost; for surely, it will be a more permanent remembrancer than a monument of marble. That no one, who is not in absolute indigence, may be deprived of the pleasure of perpetuating the memory of a departed child, or of a father, mother, brother, sister, husband, or other dear friend, for want of money, I will recommend the following expedient for saving the sum required.

"Make a book dated Jan. 1, (or more properly, on the day when the resolution is formed,) in which book insert all savings. For instance, when about to purchase any article of dress, pause, and ask yourself the following question: Do I need this article to make a decent appearance in the house of God, or to increase my means of doing good? If the answer is in the negative, write in your book, so much saved. If about to make a tea-party, where rich cake, sweet meats, wine, and other luxuries, are used, ask yourself how are the poor in the high ways and hedges to be fed by this waste? And how is the cause of my Master to be promoted by it? Conscience will tell every one, that to entertain our real friends, and our rich

neighbours with plain food and pious conversation, is more like Him, who fed the multitude with barley bread and fishes. Then write so much saved towards educating my little son or daughter in India. Add to this time saved from needle-work, ruffling, flouncing, plaiting, &c. &c. which will enable you to hire less or earn more, and you will be more like Him, who in his word has said, that he would have women adorned with good works; not with gold, or pearls, or costly array. I am sensible, that many fine ladies, who know no pleasure but the gratification of sense, and whose hearts idolize dress, as much as the Heathen do any of their gods, will care for none of these things. Let them remember, however, that for this misapplication of money and time they will have to give an account in the day of judgment. Though the Heathen will be gathered, it will not be said of them, that they 'have done what they could.' There are others, who will shed the sympathetic tear when reading of orphan children, wandering with none to pity or relieve their misery, in whose emaciated bodies are lodged immortal souls, every one of which our Saviour has declared to be of more value than the whole world, who will yet go away sorrowful, and put off to a more convenient season every effort to relieve these sufferers. But can the daughters of Zion beg to be excused, who have publicly taken the word of God to be their guide, and professed to love the cause of Him, who has said "if any man will be my disciple, let him *deny himself daily*, and take up his cross and follow me." I have recommended no self denial but what I have myself tried, and found my health and mind much improved by it; and the effects have enabled me within six years past to send something to the Board of Foreign Missions, and something to the Society for evangelizing the Jews. We have our Bible, Education, Domestic Missionary, and Sunday School Societies in this place, which every Christian ought to

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promote in his own town: yet, while these things are done, the others need not be left undone. If a woman, who in consequence of narrow circumstances, must have been obliged to be plain in dress, and economical in living, can save something annually for these objects, how much can those save, who are accustomed to move in the high circles of fashionable life."

From the Youth's Magazine.

HISTORY OF A RELIGIOUS TRACT, ENTITLED ETERNITY.

Biography is generally acknowledged to be interesting and profitable, especially where its delineations are faithful. When the history of a person is written by another, it is however liable to exceptions, the failings of the character are often concealed and his good actions extravagantly commended. Influenced by these and other similar motives, I have determined to give a sketch of my own life, not only because my family are growing into importance, but because I may say, without vanity, we have been in our day instrumental, in the hand of providence, of doing much good, and I trust our usefulness is not yet terminated.

I am one of a numerous family, and nearly allied to Piety, Benevolence, and Zeal. Having been carefully brought up, I was sent into the world to promote the happiness of man, and the glory of the Almighty.

For sometime I lived very retired upon a shelf in a spacious room called a Depository, where little happened to me, except that of being now and then turned over in common with my brethren, and purified from dirt and dust.

There is sometimes a striking occurrence which many are candid enough to call a *Providence*, that is the means of calling many persons from obscurity, and whoever reads the lives of Jacob and David, must acknowledge the justice of this remark. When I relate the following account, it will appear that the incident which brought me forward to public life, was by no means trivial.

Mr. Smith, a gentleman in the north of England, once a dissipated character, happened one Lord's day evening to drop into a chapel, whither he was attracted by curiosity. The minister of the place was a plain, faithful preacher, who endeavoured to interest his hearers with the necessity of personal religion, from these important words, "*Ye must be born again*." His earnest and affectionate address, under the blessing of God, so influenced the mind of Mr. Smith, that he actually went home fully resolved to seek the grace of God, and at length became a steady believer. It soon occurred to him, that he ought to employ his time and talents in promoting the salvation of others, and one of the Tract Society's re-

ports having been attentively perused by him, he determined to procure an assortment of their publications. Accordingly he sent off to my residence, and requested that some persons of my description might be sent to him. His request was complied with, and myself and a vast number of my companions were ordered to wait upon him.

I think I shall never forget his delight, when a servant entered his breakfast room, one morning, and said, "if you please, sir, the tracts are come." "Are they indeed," replied he, "bring them in, Thomas, bring these little messengers of mercy in." We were instantly introduced, placed on the table, and the following letter, which we brought with us, was read aloud.

"Dear Sir.—I have great pleasure in forwarding the tracts. May the Holy Spirit render them useful to the conversion of many precious immortal souls.—Yours, &c."

"Amen," said Mr. Smith, as he finished the letter, and instantly rang the bell, which was the signal for family prayer. An infant voice read a hymn, which the whole party sang most sweetly. Mr. Smith then read Romans xii. and offered up very fervent prayers to God for the family, the nation, the whole church of Christ, the ministers of the gospel, and *especially his own minister*. He then alluded to the tracts, and intreated God to make them a blessing wherever they might be introduced. Being *decidedly* serious myself, I was highly delighted that he prayed so feelingly for me. May his prayers be heard and answered!

No time was lost in examining us. We were all mutually related, but differed as much in our names as in our dispositions. One was called, "*The Warning Voice*," another, "*The Better Gift*," a third, "*The Christian Indeed*," &c. &c. The disposition of one was exceedingly gentle, while that of another was bold and *peremptory*; but we all had one object in view, and aimed at the good of mankind, without regard to age, sex, or condition.

Mr. Smith and his family were much delighted with our names, and avowed their intention to converse with us separately. An apartment was prepared for our reception, until we could be advantageously employed.—We were soon called into actual service, and as I must answer for myself, will relate the events that befell me after I left this worthy family.

Entering our apartment one day, my master took me up, and presenting me to his elder son, said, "My dear Octavius, I present *this* to you, and hope you will read it with great attention, and humbly look up to God for his blessing upon it. Regard its name," added he (pointing to the large letters marked on my forehead) "and treat it as it deserves." Octavius retired shortly after to his room, and looking at me, exclaimed, "ETERNITY, how solemn is thy appearance! I will converse with thee frequently and listen to thy counsels." He kept his promise, and from what I could gather from his prayers, I discovered that his mind was increasingly impressed, and

I had one day the satisfaction of hearing him say to his father, "Blessed be God that I ever read that tract on Eternity!"

I remained with Octavius a short time after this change in his character and conduct, during which I particularly noticed the alteration made in his library. Examining his books one day, he took down several, observing at the same time, "these do not agree with eternity: Shakspeare, Tom Jones, Miller's Jests, and these novels, shall take their departure, and give place to something more rational and profitable." In a day or two I saw a parcel brought into the room and the vacant places were quickly supplied by Doddridge's Rise and Progress, Alleine's Alarm, Watts's Works, Baxter's Call, Rollin's Ancient History, &c. &c.

At length Octavius committed me to the charge of a young gentleman who had formerly been his constant companion. I regretted our separation, but comforted myself with the reflection that my instructions to my new master might be beneficial; but alas! how delusive were my hopes: I was now in the hands of Bertrand, a vain conceited *petit mailre*, whose chief employment was to attend to his person, and partake of the pleasures of sin. All the notice he took of me, and the only time he conversed with me, was immediately after he parted with Octavius, when he hastily said, "Oh, Eternity! (*hem!*) Eternity, indeed! none of your presbyterian cant for me! I will soon get rid of you: let me have my bottle, my game at cards, the merry dance, and the play,"—and without further ceremony, he threw me indignantly into the street! I began to tremble, fearful that I might receive some injury; but although several carriages passed very near to me, I escaped unhurt, excepting only two or three spots of dirt. At length I was discovered by a sweet little girl, who caught me up with the greatest eagerness and joy, carefully placed me in her work-bag, and carried me home to her parents.

(*To be continued.*)

CONSTANTINOPLE.

In a late promenade on the banks of the Black Sea, the Sultan observed a country house built in so elegant a style, that he desired to be informed to whom it belonged. He was answered that the owner was an Armenian, professing the Christian religion. The Sultan immediately proceeded to the house, saw its master, and asked him how much it had cost him. The Armenian, fearing to pass for too rich a man, promptly replied 300 purses, (about 450,000 francs) though he had in reality expended more than triple that sum. The Sultan took him at his word, ordered the 300 purses to be paid

down, and declared himself proprietor of the house. The unfortunate Armenian was in the greatest despair; but what was his surprise when, a few days after two Bostangis delivered to him, with the following message, a casket, containing 1,000 purses (1,500,000 francs):—"The prophet hath said that the liar is always caught in his own snares, and thou hast experienced the truth thereof; but thy master is too great to take advantage of thy weakness."

MARINE BIBLE SOCIETY.

The Marine Bible Society of New-Haven held its 2d Anniversary at the Lecture Room in Olive street, on Tuesday evening. The meeting was opened and closed with prayer. A large and respectable collection of Ladies and Gentlemen were entertained and highly gratified with an address from Mr. S. B. Ingolsoll, A. B. As a copy of this address has been requested by the Society for publication, we hope to be able to give some extracts hereafter.

A short address was also made by the Rev. Mr. Merwin, which was appropriate and animating.—After which a number of Gentlemen became members of the Society.

NOTICE TO SUBSCRIBERS.

We have frequent applications for the RELIGIOUS INTELLIGENCER from new Subscribers, without specifying the time they wish to commence.—As the 3d Vol. is far advanced, we shall not hereafter send the back numbers, unless particularly requested. A few complete copies of the 3d Vol. can be furnished at \$2 50 if paid before the commencement of the next Vol.

☞ The 4th Vol. will commence the 1st of June.—The price will be \$2 50 in advance—or \$3 to be paid in six months from the time of subscribing. Other conditions will be as stated in the present Vol. (p. 160)

The Editor would gratefully acknowledge the extensive patronage given to his Paper, and tender his thanks to those who have contributed to its support by their punctual payments. At the same time, he is under the necessity of subjoining an urgent request to those who are in arrear, to forward the amount of their subscription. Payment for the present Vol. has been due since the 1st of Dec.

PUBLISHED EVERY SATURDAY

By NATHAN WHITING,

NEW-HAVEN.

Price } To mail subscribers, \$3 in 6 months.
 } \$2,50 in advance.